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Editorial Board: Myron B. Bloy, Jr., and William E. Foley, Co-Chmn.; Alexander Blair, Treas.; Prof. Joseph F. Fletcher; J. C. Michael Allen; Brian Kelley.

Art Department: John Kolb

EDITORS' PAGE

With this issue the Journal adds two new features. The first is a change in our format, multilith printing, which makes a clearer and cleaner type face. This process is expensive and can be maintained only by enlarging our number of subscribers; a subscription to the Journal makes a wonderful Christmas gift for those interested in the E.T.S. community and/or in good thinking on practical and academic problems of the moment. A subscription blank is included on the last page of this issue. The second new feature is "Notes on Contributors" which follows herewith.

Notes on Contributors

John H. Snow, a Junior from Rhode Island, was Head Master of St. Michael's School in Newport, R.I., and is, thus, especially qualified to speak to his subject.

David L. Clark wrote a thesis in the Yale University Department of Religion on the subject which he presents; he is a Middler from Massachusetts.

Roy S. Bent, Jr., a Senior from Massachusetts, was formerly Assistant in the Philosophy Department of Boston University.

Thomas L. Hayes, a Middler from Ohio, writes on a subject which is a central concern of the E.T.S. community.

William O. Jessup is a Middler from Oregon. His closely-argued essay is rewritten from an Old Testament course paper which received, deservedly, high praise when it was first written.

Joseph F. Fletcher is Robert Treat Paine Professor of Christian Ethics at E.T.S. He is an editor of the Journal of Pastoral Care, and his latest book is Morals and Medicine, "...about certain problems of conscience... which arise in the course of medical care."

Some Conjectures On the Parish Day School

By John H. Snow

Both in and out of Church, we hear a good deal of talk these days about education. Within the Church most of this discussion deals with Christian or "religious" education, that is, with Sunday School under whatever name, and for whatever age. The separation of Church and state always quietly informs this discussion, tacitly suggesting that religious education is the property of the Church, while "secular" education is the realm of the state, or, if not, at least the realm of the professional educators. And so we debate at length content versus method in the New Curriculum, the role of the family in Christian education, the proper function of the Young People's Fellowship, and almost any other aspect of the problem but the essential one, the relation of the Church to the whole of education.

The New Curriculum has already served an invaluable purpose by exposing, wherever the teacher has caught on to the knack of non-directive teaching, the spiritual abyss which exists not only in our children's education, but in the teacher's and family's as well. The teacher who succeeds in leading her class through the maize of bourgeois morality into their existential problem is quite likely after class to be found begging the rector for a nice dull content-centered curriculum fully equipped with workbooks. No teacher with ten minutes of class time left wants to cope with a question like "But what I want to know is, why does God permit snakes?" What a successful New Curriculum class leads to in nothing flat is a series of basic theological issues, such as the problem of evil, none of which can be taught to

children at an intellectual level but only, as the authors of the New Curriculum point out, at the experiental level. The experience of Christian community found for an hour and a half on Sunday morning is not enough, and so, under optimum conditions, we have the concurrent parent class and the homework to be done jointly by parent and child. Thus we have Church and home co-ordinated, and this is an enormous step forward. Unquestionably, for some children this core of security and love and the values which grow out of it is sufficient to withstand the principalities and powers of our culture. Yet those of us who have attempted to direct Young People's Fellowships with open eyes know how few these children are, even where Church and home are working in concert.

A child's business is school. Just the portion of his waking hours spent in the classroom is bound to make school a rival of parental influence in determining a child's character and personality. Some modern educators see school as an antidote to parental influence, as being in competition with it. Where this is not the conscious design of a school, in practice the competition often exists nevertheless. Too many parents today are standing helplessly by, seeing their children taught attitudes with which they are in total disagreement, and yet with which they are reluctant to disagree openly in the presence of their children because they have no desire to tear their children in two.

All too often the very conflict which exists between school and parent exists, though perhaps unnoticed, between Church and school. Is it surprising that an hour's Christianity on Sunday morning doesn't convert in a community where the school system is joyfully Pelagian? Is it not the responsibility of the Church to offer an alternative to this sort of education?

What are the alternatives? Certainly

the traditional Church boarding school at the secondary level, however excellently it may serve its important but limited purpose, is not an answer, if only because of the exclusiveness inherent in any such costly institution. Day schools sanctioned and partially supported by the Diocese, though a partial solution, are too often superimposed on a community where the need for them is not felt - so that community churchmen will not give them the backing they must have. Consequently, such schools again must lean too heavily on the upper middle class for their pupils and have a tendency to become exclusive on a purely financial basis. The remaining possibility is the parish day school.

For the average parish the expense of building and operating a school, even a school containing only the first eight grades is prohibitive. Such a school, except in the wealthiest parish, must be started and partially supported by the Diocese, as in the case of Diocesan schools, but the parish should contribute as much money as is necessary to make tuition no barrier to the admission of any child in the parish. Even such limited financial participation would mean a large increase in the annual budget of the church involved, but it may be just such a tangible sign of pastoral concern which will put new meaning and purpose into our congregations.

The decision to build a parish day school is a difficult one and must necessarily be made in the teeth of the time-honored American tradition that the public schools are the cornerstone of the democratic community. The parish instituting such a project will be accused of snobbery, sectarianism and a lack of interest in the central community problem of the public schools. If such a parish school is founded because the public schools are overcrowded, or because a group of parents are opposed to the methods

of teaching reading used in the public schools, or as a ruse to get around desegregation, then these charges are justified. The reasons for founding the school must be contained in the religious aim, but once this aim has been clearly defined and thoroughly understood by the parish, the methods of pedagogy and discipline, will take on forms suitable for its achievement.

But when the initial difficulties of founding a parish day school are overcome; when the funds are raised, teachers in sympathy with the aims of the school are found, an able headmaster is chosen, the classes are filled and the school is a living institution, what of real religious value has been accomplished? First of all, the rector finds his church deeply and constructively involved in an area of crucial concern to all his parishioners. Much of the aimless busy-work of church groups can be harnessed to constructive projects related to the school: money can be raised for necessary bits of school equipment, costumes made for school pageants and plays, men of the parish may take an interest in the athletic program of the school, but the contributions of these activists, by the direction they take, become acts of love instead of mere outlets for excess energy.

By working closely with the headmaster, the rector can often find an opening into the real problems of his parishioners through discussing the school problems of their children. Children can be a very sensitive barometer to family tensions, and a knowledge of their emotional state under the stresses of a school situation can be useful to a rector in his pastoral work.

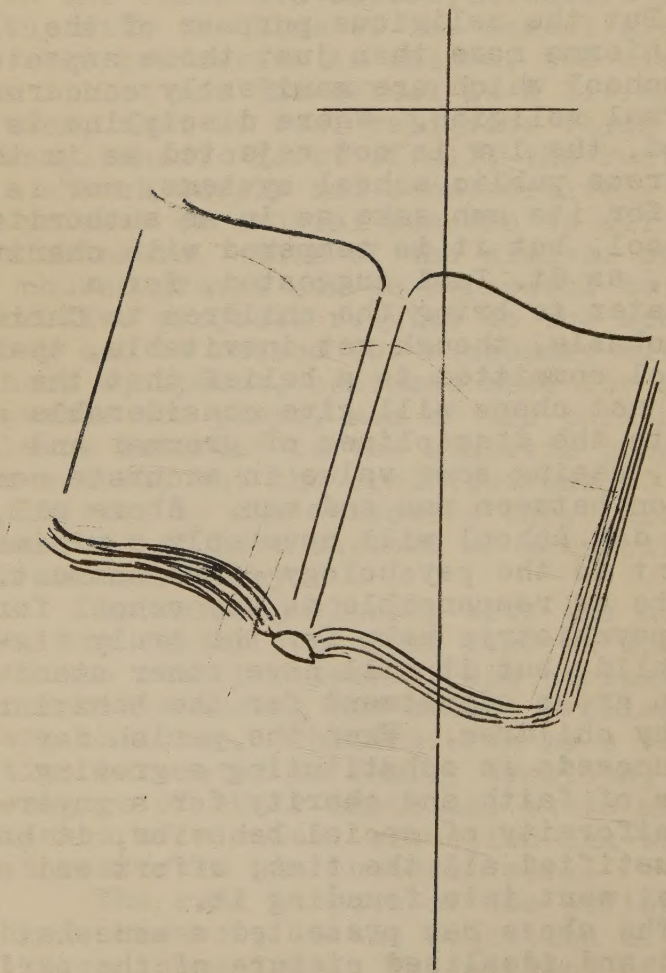
The real purpose of the parish day school, however, is the education of the children themselves. The content of the Old and New Testaments, when it is taught as an integral part of the school curriculum by

professional teachers, becomes very lively indeed, and fills in the worrisome gap left by the New Curriculum. Daily morning worship gives a beautiful order to the school day, the Psalms said responsively every morning become a part of each child's religious heritage, the hymnal and the prayer book are soon handled with an easy and loving familiarity by the children, and such an institution as the Christmas play, familiar to all schools, becomes in the parish day school, a deeply effective teaching vehicle.

But the religious purpose of the school informs more than just those aspects of the school which are manifestly concerned with formal religion. Where discipline is concerned, the law is not rejected as in the more extreme public school systems, nor is it revered for its own sake as in an authoritarian school, but it is tempered with charity and used, as St. Paul suggested, for a schoolmaster to bring the children to Christ. It is probable, though not inevitable, that the school committed to a belief that the world is not chaos will give considerable attention to the disciplines of grammar and spelling, seeing some value in accurate communication between man and man. Above all, a parish day school will have only a minimal commitment to the psychology of adjustment. It will be as responsible as any school for getting psychiatric help for the truly disturbed child, but it will have other standards than group adjustment for the behavior of healthy children. When the parish day school succeeds in substituting a growing consensus of faith and charity for a superficial uniformity of social behavior, it has indeed justified all the time, effort and expense that went into founding it.

The above has presented a somewhat one-sided and idealized picture of the parish day school. The problems of any school are legion, and those of a parish school probably

even more numerous and complex than the average, but given the precarious position in which Christianity stands during these times of miasmal prosperity and Norman Vincent Peale, plus the bare figures on the number of Episcopalians who vanish from our midst at adolescence never to return, isn't it the responsibility of the Church to give its children the whole armor of faith, whatever the effort, and whatever the expense?



This-Worldly Mysticism

By David L. Clark

Mystics are unpopular today. The stereotyped definition that links together mysticism and otherworldliness is challenged by few apologists of the Church. Many Protestant leaders have been outspoken in their condemnation of mysticism in their pleas for the thisworldliness of the true faith. This essay is an attempt not only to defend a portion of the mystical heritage of Christianity but to suggest Franciscanism as one of the classic expressions of the thisworldliness of Christianity. The points made herewith have been culled from a lengthy study of the relationship between Franciscanism and art, but concern more general areas than aesthetics.

Franciscanism was far more than a monastic movement. It must be thought of in terms of a radical shake-up of both the religious and cultural status quo. Most importantly it must be understood that the life and ideals of St. Francis provided a focus simultaneously for the masses and for the creative geniuses of the thirteenth century. The Christlikeness of St. Francis was reported throughout Italy not only by means of the miracle stories centering around his stigmatization, but also by the missionary witness of his followers. The non-institutional simplicity of the work and teaching of the earliest Franciscans came as a purifying and refreshing current through Italy. But there resulted from this a cultural stimulation in addition to a revival of piety. In this Franciscanism differed from earlier monastic reforms. To be sure, Franciscanism as a monastic order followed the same ironical path that all such movements had. The followers of the Way of Poverty became in less

than half a century the holders of great wealth. Yet as fewer and fewer members of the Franciscan Order were motivated by the spirit of the Founder, there appeared on the intellectual and artistic scene an impressive array of developments that in various ways paid their respects to St. Francis.

The exact connection between the ideals of St. Francis and the achievements of distinguished members of his Order provides lengthy debate for scholars. But the most skeptical modern analyses of the problem can never change the fact that men like St. Bonaventure, one of the luminaries of thirteenth century thought, and Roger Bacon, the English scientist, themselves avowed crucial inspiration from St. Francis. This inspiration was not described by these and many other great men of the thirteenth and fourteenth centuries simply in terms of piety. In St. Francis they claimed one who revealed a new mode of identifying the human self with God's Creation. In doing this, the vital center of interpretation of St. Francis pointed first to him as the Imitator of Christ, and thus did not distract followers from the message of the gospel of Christ. But the Middle Ages had already been blessed with great saints who testified in their lives to the beauty of Christlikeness. In St. Francis was perceived a spirit that not only compelled a disciple back to the radical demands of the Gospels, but which threw the religious imagination out in a new way towards the world of time and space.

The writings of St. Bonaventure, who became the head of the Franciscan Order, include descriptions of the distinctive qualities of the Franciscan type of meditation upon the world. There are many other sources on all levels of sophistication, from which one can glean this pattern of thought peculiar to Franciscanism. St. Bonaventure seems especially congenial for us not only because

of his recognized stature as a thinker, but also because his own life included an impressive degree of involvement in human activity. The orientation of St. Bonaventure's scholastic system is consistently towards the development of love for God culminated by mystical union. The job of Christian philosophy was seen by him as the ordering of created being in a progression leading to God. Science (as part of the medieval scientia) was included in his system and interpreted as a way of glorifying God. The study of things was understood by St. Bonaventure, as by the Franciscan scientist Roger Bacon, as a human activity that both sustained and enriched the desire for ecstasy. The ability to combine the philosophical-scientific imagination and the mystical imagination was a radical development in the history of Christianity. St. Bonaventure conceived of the possibility of a system that would include all human experience, sensual knowledge, speculation and divine grace, in a unity so penetrated with the Franciscan inspiration that the mind would be able to rise from the humblest association with natural objects to the highest outpourings of grace without the faintest breach in the continuity of its movement.

Between the scientific and the mystical realms the category of aesthetics mediated, both in the thought of St. Bonaventure and in the artistic ways the Order presented its message. St. Bonaventure dwells often and long upon the ways Beauty binds together man and Creation to enable man to commune more closely with God. The great work of Giotto, who painted at the end of the thirteenth and the beginning of the fourteenth centuries, is the most lasting testament to the Order's belief that the life of St. Francis, and the life of Christ, must be set forth with beauty. This orientation led St. Bonaventure, Giotto and others connected with Franciscanism, away from the preoccupation of

their contemporaries with morose otherworldliness. Rather than describing earthly existence as an exile, Bonaventure urged man's task to be the creation of a "suburb of Heaven." Rooted in the power and penetrating beauty of the life of St. Francis is Bonaventure's affirmation of the joy that can be in human life, the joy that must be present if the heavenly prize is to be attained. This joy is described in terms of awareness of the reality of nature and human relations; an awareness that can lead analogically to the source of grace.

Through seeking by contemplation the ecstasy which would lead to the interior ascent urged by St. Francis, St. Bonaventure's mind was filled with the vision which provided the key to all reality. Objects of nature became transfigured into precious images of God. Sharing with St. Francis the mystical experience that must be respected as the source of their symbolic imaginations, St. Bonaventure was not content to repeat the old formulas about Creation. Similarly, the artists who drew inspiration from St. Francis were not content with the stereotyped ways of depicting natural forms. Theology and art looked upon physical phenomena with a new seriousness and sympathy. Ultimate Reality was surely to be found beyond earthly existence, but must be tested in the here and now. The way could never be that of skeptical ascetism for those that imbibed the fresh draughts of Franciscan mysticism. The world was seen as full of things to love, full of objects which shouted forth the joy and goodness of God. To be sure the world was a battleground. For this reason in Bonaventuran though, the intellect could not be trusted to operate in a vacuum apart from the personal will. Unless the will was guided by grace, reason would be led astray. But the fight against evil in man and nature was to be punctuated by times of refreshing peace.

The true Christian was to be a joyful warrior, fighting not against the physical, but with it in order to purify it; not with the somber promise of peace only at the final victory, but with the clues to Beauty given in actions and perceptions on earth.

St. Bonaventure's thoughts about joyful involvement in the realms of nature and human relations are gathered up in his description of the work of Christ. The mysticism of St. Bonaventure emphasizes Christ as the creator of Redemption. Upon this foundation, most certainly faithful to the orientation of St. Francis, St. Bonaventure builds a metaphysic to tie together the Word and the World. The contemplative strain which runs throughout the system confronts the reader with the certainty that the central reference is not an abstract idea hovering between the world of senses and the world of beatification. Christ has completely come into the world, affecting the value of each object of nature and the potential sight of each person. Moreover, Christ is described as the fountainhead of all beauty, as the means by which Perfect Beauty is brought into the world. Christ in this sense is comprehended not only by the philosopher whose mind is able to strain to embrace an intricate webbing of metaphysics. He can be existentially understood by each humble disciple of the Way who strives to enjoy the beauty of each object of nature. But the tender response to the true essence of each created thing, the only way by which sensual perception can gain lasting significance, is achieved only when things are seen to exist for a purpose beyond themselves. This proportional view of all nature depends on Christ as the measure of all meaning. Through the Word are all things created. Through things, set in proportion of values, is Christ approached by man. This dimension of Franciscan thought guards against pantheism.

The setting of things in their proper order was not for St. Bonaventure, any more than it was for St. Francis, a purely intellectual feat. The one word that comprehends all that these two saints have to tell us about true involvement is "illumination." This doctrine includes the bestowal of divine grace. In particular for Franciscans it implied the mystical vision. But whatever the manner in which the illuminated consciousness was received, its way of describing the world speaks with compelling clarity to Christians at all times. By the infusion of divine illumination into the mind of man, it is possible for the universe, which we sense as composed of individual experiences and objects, to be transformed into a universe sacramentally expressing the perfection of God.

I believe that the genius of the Franciscan approach to the world is most arrestingly set forth for us today in the work of the artist Giotto. He is familiarly known as the father of Western painting because of his realism. In Giotto the human body is exploited for the first time since Greek art. Giotto made an enormous leap from the stiff, flat painting of his contemporaries to realistic art with depth. Giotto is the first artist to portray St. Francis surrounded by birds that can be identified by species. There is significant evidence to say that Giotto, along with many other creative geniuses of his time, all had their eyes opened to the wondrous beauty of nature largely by the inspiration of St. Francis.

What has been presented herewith is but a suggestion of the historical evidence to support the claim that not all Christian mystics have led man away from the world of time and space. The great mystics are a glorious part of our Christian heritage, but an inheritance we often turn our backs upon in an embarrassed confusion. The following

passage is a consummate one to ponder when we are in danger of losing sympathy for Christian mystics. It is from St. Bonaventure's Life of St. Francis.

> "Of the ardent love that glowed in Francis, the friend of the bridegroom, who can avail to tell? He seemed utterly consumed, like unto a coal that is set on fire, by the flame of the love divine. For at the mere mention of the love of the Lord, he was aroused, moved, and enkindled, as though the inner chords of his heart vibrated under the bow of the voice from without. . . That he might by all things be stirred up unto the divine love, he triumphed in all the works of the Lord's hands, and through the sight of their joy was uplifted unto their life-giving cause and origin. He beheld in fair things Him Who is the most fair, and, through the traces of Himself that He hath imprinted on His creatures, he everywhere followed on to reach the Beloved, making of all things a ladder for himself whereby he might ascend to lay hold on Him Who is the altogether lovely. For by the impulse of his unexampled devotion he tasted that fountain of goodness that streameth forth, as in rivulets, an heavenly harmony in the concord of the virtues and actions granted unto them by God, and did sweetly exhort them to praise the Lord, even as the Prophet David had done."

Satanic View of William Temple

By Roy Bent

Prologue in Hell

The scene is the Sudatorium of the Lower Regions. Benches line the walls in which are cut intermittent slits through which stream the heat and light of the hottest of all possible fires. The dense, steam-laden air has a flickering, reddish glow. His Satanic Majesty and Sovereign of the Lower Regions is engrossed in the underground newspapers, "Asbestos," dated 1943. His lieutenant, the fallen angel Kerplunk, is literally sweating it out, as His Satanic Majesty suddenly exclaims:

Satan: I trust not that man, William Temple.

Kerplunk: Why is that, your Majesty? Surely it can't be because of a lean and hungry look; there's only one man that I can recall, of whom such words have been spoken. - And besides (he continues, with a gleeful chuckle) from what I've seen of the man you're referring to on our "television" screen, he hardly fits that description.

Satan: Sometimes you display an amazing lack of perception, despite the advantages of "television." I was referring, my faithless minion, to a qualitative aspect of the archbishop, and not to any such quantitative factor as his weight. In fact (mildly pleased with the pun he is about to utter), the weight of the one far outweighs the other.

Kerplunk: (laughing because it is expected of him) - And that is . . . ?

Satan: The man's confounded simplicity. Not only does he represent a Kingdom which is inimical to everything we stand for, but he's additionally dangerous because he's so

transparent. There are those who would say that his simplicity is his greatness. What his simplicity amounts to for me is that there is little hope of my ever inducing him to come to This Place Here. It would be the propagandistic coup of the century if I could . . .

Kerplunk: Sorry, but I fail to comprehend. According to what I've seen, his life is anything but simple. In fact, his is about the most complex life I've ever witnessed.

Satan: Incomprehension is not an uncommon failing of yours; and don't ever let me hear you use that word "witness" again. It has distasteful connotations. Now, come with me to the File Room, and I shall show you what I mean about Temple's simplicity. (He wraps a monogrammed towel around his waist.)

Kerplunk: I'm ready to leave this steam bath anyway. I can't get used to this heat. (He wraps a limp towel around his waist, and follows.)

ACT I

The scene is the File Room of the Lower Regions, along one entire wall of which, from floor to ceiling, is a cybernetics machine. Satan sets the index lever to "Temple, William" and turns on the machine. He and Kerplunk lounge in chairs facing the television screen. Both watch in silence during the sickening portrayal of Temple's childhood, which is studded with incidents of parental guidance and filial devotion. Closer attention is given to scenes from his manhood. Kerplunk is the first to break the silence:

Kerplunk: But this only substantiates my previous impression that the man's life is one of monumental complexity. (He hesitates, waiting for Satan to interrupt, but he only glowers.) Apparently, his character is so complex as to defy scrutiny. Maybe that's why you call him simple, because you can't understand . . . (Here he is rendered

speechless by Satan's apoplectic grimace.)
Satan: Kerplunk (He begins with deceptive mildness), I have long cherished you as undoubtedly the most obnoxious nonentity I have ever known (here Kerplunk brightens with pleasure), but I cannot tolerate your completely abysmal stupidity. Now, look at that screen again and tell me what you see.
Kerplunk: (Crestfallen, and not a little miffed) Well. . I can see that he is widely known and - I'd rather not use that word - shall we say, appreciated? As a thinker, a church reformer, a social reformer, an ecumenicist, a diocesan - pretty disgusting, isn't it -, a metropolitan, and, oh yes, (gazing at the screen again) now he's being consecrated Archbishop of Canterbury. I'd say (turning from the screen) that his activities are so diverse and numerous as to imply that he's, if not a mixture of several different characters, at least a many-sided character. And no less prominent, though more subtle (here he basks in the satanic smile of his sovereign, who anticipates Kerplunk's coming to the point), are his talents as headmaster, and chairman, and confidant (Satan scowls). He's all these things, and more. Why the multiplicity of the achievements in this one man's life is a scandal! Want me to give our agents in the field a pep talk?
Satan: Your imbecility is more deeply rooted than I had imagined! (Kerplunk scrunches down in a seat which is no longer comfortable). I want you to listen carefully as I tell you something: Because all these (waving to the screen) are the accomplishments of the one man, because the thinker, and the church and social reformer, et al are all one man - William Temple - these must be the facets of a single character. Do you understand? (He turned off the machine)
Kerplunk: You mean he's simple?
Satan: Yes. No! I mean, yes he's simple, but

that's not the point I'm trying to impress upon your febrile mind. That he's simple is a foregone conclusion, even if you can't perceive it. What I wanted you to detect is the nature of Temple's simplicity. Your friend Cassius, when on earth, was a simple man. He was possessed of one thought, and you know what that was. That is why he's with us now. The quality of William Temple's simplicity is decidedly different, and that difference, if it persists will make it impossible for me to persuade him to come here. (He rises with a sigh.) And I'm afraid it will persist. I'm going to get out of this towel and dress for dinner. What's this? Friday? We're having meat so that should give you the energy for some good concerted cerebration. We'll continue our discussion about the archbishop over some of my private stock after dinner.

Kerplunk: Whose mind wouldn't be febrile in this heat?

Satan: Hmmm, what was that?

Kerplunk: Nothing. I'll see you at dinner.

ACT II

The scene is the Drawing Room of the Lower Regions. The color red predominates. Satan and Kerplunk are imbibing of His Diabolic Highness' private stock, brandy-vitriol, and are enjoying fine cigars compounded of hemp from heretic's bonds and the discarded hair shirts of defective monks.

Satan: Ah, the best meal of the week.

Kerplunk: I wish I could have meat like that every day. It's tiresome having fish six days a . . .

Satan: That will do. You know the dietary rule. Let's resume our discussion.

Kerplunk: All right. But if Temple's so simple I don't see why it's so difficult for me to see what you mean.

Satan: Well, the reason is becoming distressingly apparent. If you're going to continue in this business, you have to be able

to understand such men as Temple. They are rare; fortunately for us, because they are almost impossible to enlist.

Now, without committing ourselves to the appallingly tedious discipline of examining every aspect of his career, let us think of him as a man of thought, action, and office. On second thought we can narrow it down to thought and action because few less official officials have ever lived.

Kerplunk: I'm listening. Your vitriol is overwhelming.

Satan: (Ignoring the aside, and the possible double entendre.) Early in life, Temple was struck by that phrase, which fortunately to most men is only a cliche, "God was in Christ, reconciling the world to Himself."

Kerplunk: Pardon me, your Highness for cautioning you, but . . .

Satan: It's all right, Kerplunk, there is no one to overhear. And such language will not harm you. As I was saying, he was early influenced by this phrase, and it gave his philosophical thought a dialectical penchant. Or perhaps it was his dialectic approach which enabled him to understand it. Anyway, it's in his philosophically oriented thought that this dialectic process is most evident for it is his method to lead one through the process of his thought to the conclusion.

Kerplunk: What a bore.

Satan: On the contrary; although I'll concede it might be for you. The going is somewhat difficult, but the brilliance of his mind is evident. It's his theological and devotional thought, however, that is so remarkable for its clarity and vision. And here he doesn't take one with him, so to speak, as much as give one the polished kernels of his thought.

Kerplunk: That should be more interesting.

Satan: You mean it involves less effort. But still the dialectic process is embedded in his theological works. How else could Temple write that the power of God is subordinate to

His love, unless he perceived that the two are reconciled in the power of His love as manifested in His Son?
Kerplunk: How else?
Satan: Idiot. This is a thing not too widely known, and if it were to get out among the common breed of men the result would be disastrous. This is at the very basis of what is meant by man's reconciliation to God - the so-called redemptive process. We must exercise the strongest efforts to prevent the "special" revelation of God from being made general information through the work of such as Temple.
Kerplunk: There you go again . . .
Satan: Very well, I'll keep such words to a minimum so as not to offend you. But there's no sense in making fatuous substitutions. Anyway, not only is Temple's thought dialectic in nature, but he interprets God's relationship to man dialectically - a process of reconciliation. So as a priest and bishop he preaches and teaches the reconciliation of men to God through Christ.
Kerplunk: He probably has a wide audience because of the importance of his office.
Satan: Yes, and if his audience were to remain an audience only, we would have our chance, diverting some of its members to our abode. But unfortunately, Temple is not only a man of thought, but as you will recall, a man of action. One might say that he acts no less than thinks dialectically; in the role of clergyman, a certain amount of such action is to be expected. But this man carries his ministry much too far, projecting the Gospel - you know what that is - into all areas of men's lives. He puts the implications of the revelation of God in Christ into practice.
Kerplunk: I can see how that would be dangerous.
Satan: Ah, ubi est lux. To continue: As a church and social reformer, he has encouraged

the church to encroach far afield upon the "secular" preserves, and has made socialproblems the concern of the church. This, of course, tends to break down barriers which we have fomented. Even more alarming is the extension of this activity as intervention into those realms which we have labored so methodically to make sacrosanct - the political. Unhappily the word "secular" has no meaning for Temple and the word "sacred" covers almost everything.

Kerplunk: What an unpleasant person.

Satan: Quite. Temple shows almost diabolical insight in appreciation of the nature or sacredness of material things. And that's not a concession I make to every man! As you can see, it's this practical application of the dialectical process on this level of reconciliation of man to man that makes the next step, reconciliation to God, a more frightening eventuality.

Kerplunk: I'm beginning to understand.

Satan: Good, I had hoped you would. Now there's perhaps one more thing that will help you to fix what I've told you firmly in your mind. Do you remember the scenes in the viewing screen in which Temple presided as chairman over organizational meetings?

Kerplunk: Yes, I remember thinking he wasn't a very good chairman because every time he let everybody talk.

Satan: You disappoint me, Kerplunk. The fact that he encouraged each man to give his opinions marks him as an excellent chairman, that is, in Their sense of the word. Temple never insists upon uniformity of opinion at the expense of other's freedom. That is a virtue - (according to Their usage)- which few men possess. But it is this virtue which illustrates what I've told you. Temple encourages the expression of diverse views that there might arise from them a unity of endeavor. He has the execrable ability to gauge group sentiment and to summarize in

such a way as to synthesize the various elements into a conclusion agreeable to all. This illustration clarifies what I've meant by dialectical process, doesn't it? It is the reconciliation of opposition to produce a new communion of thought and action. You can see this process in his thought (dialectic) in his ministry (reconciliation of man to God), in social reform (reconciliation of man to man) and more specifically in the illustration of his presiding over meetings (unity out of diversity). Can you see how that the process of reconciliation runs throughout all his thought and action? I wouldn't be at all surprised if some day someone were to assert that William Temple's life was a ministry of reconciliation.

Kerplunk: Is that what you meant when you said that he's simple?

Satan: That's part of it, certainly. It explains his thought and what he does. And this should throw some light on what he is. And speaking of throwing, will you go down and remind Spelunk before you go to bed to throw some more coal on the fires tonight. We'd better turn in and continue our discussion in the morning.

Kerplunk: Couldn't the fires be banked just for tonight?

Satan: You know we never bank the fires in the Lower Regions!

Kerplunk: Yes, I know (sigh) Oh, it's hot.

ACT III

The scene is the File Room again. Satan and Kerplunk are intently watching the screen of the cybernetics machine. Considering who they are, it comes as no surprise that a deathbed scene is enacted on the viewing screen. Finally, they withdraw from the screen, and Kerplunk turns off the machine as they sit down.

Kerplunk: Well, that's that. We won't have to worry about him any more.

Satan: You know, now that he's gone I can't

help but have a grudging admiration for him. Not for the things he represented, you understand; he was probably the most unprincipled man this century has produced . . .
Kerplunk: What? You mean he didn't have any principles? (Springing up) Then he should be arriving here any minute now! I know just the spot for him!
Satan: Sit down. There's no chance of his coming here.
Kerplunk: But you just said. . .
Satan: I know what I said. William Temple had few if any, moral principles. Of all the men of recent memory, he was the least burdened by a code of rules.
Kerplunk: But that would mean that he was like us.
Satan: On the contrary. You forget yourself Kerplunk. Must I remind you that I have absolute authority over you, that I own your very soul? You have absolutely no freedom here.
Kerplunk: (ashen faced) I'm sorry, your Satanic Majesty, I did not intend . . .
Satan: I don't care about your intentions, nor do I want you to be sorry. I simply want you to obey me without question, and what I want is the law around here! (Kerplunk cowers) - Now then, I shall explain what I meant by the statement of mine which caused you to become more agile than I have yet seen you. The fact of the matter is - and here I shall not mince words, but state it baldly - William Temple loved God, and did what he liked.
Kerplunk: And he won't be coming here?
Satan: No.
Kerplunk: Then he will be punished in - in the Other Place?
Satan: No.
Kerplunk: He's better off than I am then; I've never been able to do half of what I wanted. Maybe he'd let me in on the secret.
Satan: I shall not remind you again,

Kerplunk! (ominously) Although you are a fallen angel, it is conceivable that you have not yet fallen far enough. Perhaps, if you were to go down to help Spelunk with the furnaces for a decade or two . . .

Kerplunk: I implore you, Your Awfulness, not the furnaces. You know I can't stand the heat!

Satan: Very well then. I shall relent, but only because what I have to tell you will show the futility of hoping that Temple could help you in This Place Here. (He continues, musingly.)- A man who loved God and did what he liked. Unreserved in his love of God, he was free to love all men without reserve. It is this love of God which accounts for his freedom and spontaneity. Not bound by the restraints of a moral code, he was able to do the right thing without embarrassment, without indecision whether it was the right thing under the circumstances. He did not have to apply a general principle to a specific situation, but was free to treat of the situation as it occurred. Lesser mortals - and I would include you among them, Kerplunk - would consider this license, but this is not to reckon with Temple's love of God and what it meant in his life. This, of course, is most awkward for us; for we have long depended upon the ethos of legalistic morality to subvert the destined allegiance of men. It is a truism that a man encumbered by and enmeshed in a legalistic nexus is rendered ineffectual in the realization of his actual destiny. There are exceptions; occasionally a man will respond to the love which God fully offers to all men. Unhappily, when he responds fully in love, a man is somehow transformed and not so prone to reject God's love again. This process of sanctification and redemption is a delicate one, and we are sometimes able to retrieve a backslider. But as this redemptive process, this reconciliation, goes on, it becomes

progressively more difficult to find an opportunity. And there are rare cases of persons who apparently have never not loved God. Such a one was William Temple, a man of intense humanity, who was acutely sensitive to the deplorable truth as revealed in Christ that the measure of man's humanity is his love of God, and that it is not the yardstick of code morality. The dialectical tension between love of God and doing as one will is reconciled in the person of Temple. Such a man could, in all humility, afford to be completely spontaneous; and his spontaneity is demonstrated by his hearty and infectious laughter. For he did not live by faith in his own righteousness, but by the strength which his love of God gave him. "Only in the presence of God do we find an influence strong and pure enough to make it safe for us to be perfectly spontaneous." It is no wonder that so many people found in the exemplary faith of William Temple the initial point to build their own lives, not that his faith won their commitment to himself, but that it won them to God. - The quote is from Temple.

This was William Temple: a man who loved God, and did what he liked. True, the words, "Love God, and do what you like," are not original with Temple - they were coined by a North African bishop, named Augustine, some 1500 years before his time - but it is men such as he who make them timeless. It is the terrible intensity of such single-minded devotion which constitutes so ominous a threat to our mission. It is this simplicity which staggers me.

Kerplunk: This is what you meant by Temple's "simplicity?"

Satan: Yes, what did you think I meant?

Kerplunk: That he was, - well, simple.

Satan: Simpleton!

Kerplunk: That's it! That he . . .

Satan: No, you!

Kerplunk: Oh. - I just can't get used to this heat.

EPILOGUE IN HELL

The scene is the Sudatorium again. His Satanic Majesty is reading the "Asbestos" this time dated 1955. He exclaims as before:

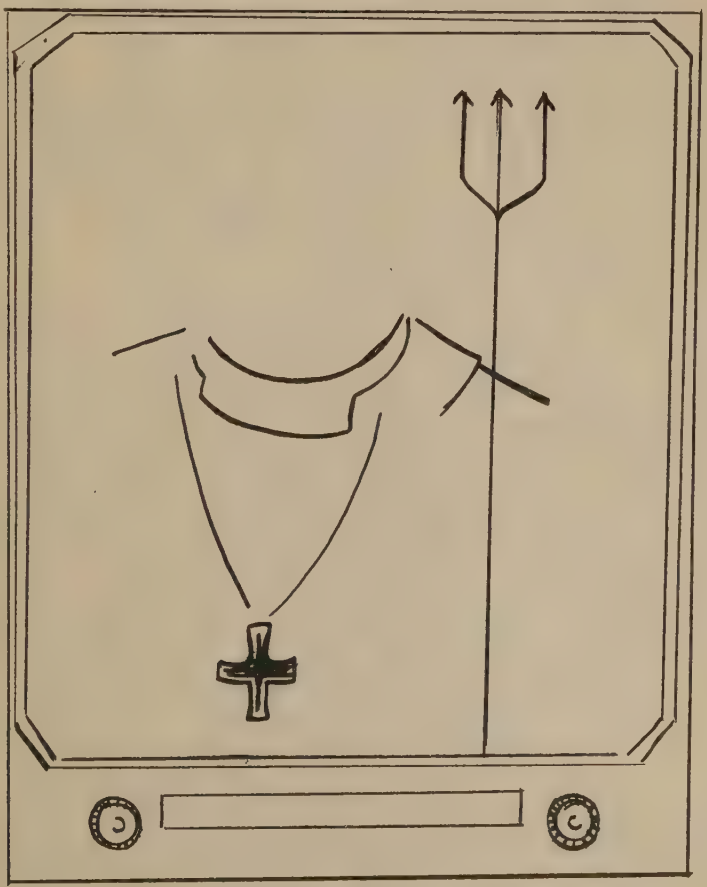
Satan: I trust not that man.

Kerplunk: Who? You can't be referring to William Temple again.

Satan: Of course not. I am referring to a disciple of his.

Kerplunk: You were right in being alarmed at the danger. Does he have many disciples?

Satan: Apparently. - And there is this one in particular . . .



PERFECT NONSENSE to PERFECT FREEDOM

By Thomas L. Hayes

The workers had united. "Perfect nonsense!" they shouted at the speaker on the soap-box. "Let's be realistic," one of them said. "You talk of a more perfect society, of a heaven on earth. Any young pup dry behind the ears knows that perfection is impossible for us low dogs." The speaker murmured something about being more perfect as your heavenly Father is perfect. But the crowd cried, "Down with perfectionism!" A riot ensued and the word seeped into all the land, including the theological seminaries. No one noticed one of the more heaven-bound of the bourgeois as he walked away from the riot to his home. Fearful of pride, he was mumbling to himself, "but maybe we can try." He was not content to live and be the man whom God alone could see.

Perfectionism is outdated. Through the crises of our age most men are too well aware of their sins and sinfulness. And yet, the striving after perfection, the perfection of our wills by our Father, is the interminable hunger of our human hearts. And this is a plea for more of this kind of striving, a striving which so often must seem like "perfect nonsense." Much criticism, both from within and from outside the community, has been levelled at the lack in our Christian community of something called "spirituality." Recent discussion has centered once again on the perennial problem of better "life together." This present concern seems to point to a still deeper concern in each one of us - "What is my relation to my God?" Early in our living the Christian faith and life we sense that we must work out our own "rule of

life" or "personal prayer life."

Now not only are we not perfect, but we are sinners in need of our personal Lord and Saviour. It is very easy for us, especially here at E. T. S., to get bogged down in the quicksand of academia and to avoid admitting this need. Soon we are sucked under by a number of demands almost beyond our control. And there is no other hand but the Hand of God to reach down and lift us up out of the mire. If this is really and wonderfully so, then each of us has a great responsibility to see that he or she is in daily contact with that outstretched Hand. This responsibility is at least as important as the discipline of our minds, and indeed, the two meet in our corporate worship in the chapel. Our corporate life centers there as the summing up of all that we are doing, as the reaching out together for His Hand.

But do we not often lean too heavily upon this life in chapel and in the refectory to the exclusion of personal responsibility in these matters? Perhaps because we depend too much on the "fellowship," because we tend to seek "fellowship" as an end in itself, because we idealize what Christian community is, we are disappointed. Consequently, it is not long before we wonder what is wrong with us. We think our disappointment abnormal and our plans to give up the whole affair slightly psychotic. Soon we withdraw from chapel, then from classes until we are really sunk in the quicksand with no hand in sight. If this is a common experience here at E. T. S., and I think it is, then each of us must seek a solution in his own case.

The solution lies primarily in the discipline of personal devotion. As long as we seek community as an end in itself, we will not see this. But if we see this particular community of Christians as under His judgment in order that we may truly be His instrument, then our own personal devotion becomes all

important. This is so because only a disciplined awareness of God's Living Presence among us can avoid this pitfall. Only a disciplined awareness can keep us reaching outside of ourselves and of our own community to bring in the Kingdom. And every helpful resource available should be tapped to accomplish this disciplined awareness within us.

That this is the weakness of much Church activity in our time is admitted by many. The lack of personal devotion in many of her members, both clergy and lay, is widespread. More often than not we are like the rabbit leading the pack of dogs in a hare-and-hound race. We are always in the lead without even knowing what it is like to run the race. Like the hare, we go round and round, and our feet never even touch ground. Nowhere is this so true, I think, as in our knowledge of the actual procedures, techniques, and "spiritual treatises" (including a searching short story or novel) available for the development of our personal prayer lives. Some months ago I heard a Bishop say to a group of seminarians, "we cannot expect to take anybody anywhere in the prayer life until we have been thereourselves even to the point of grovelling in the dust before our vision of God."

But you would ask, I am sure, for constructive suggestions. I have three. As to curriculum possibilities, perhaps an informal elective in Pastoral Theology on the Techniques and Resources for Private Prayer would be helpful. This need in no way be an infringement on personal freedom. There is obviously more to this than could be covered in a classroom situation, and I would be against a strictly lecture-type course, but there is nevertheless a great wealth of material, both good and bad, which could be presented, discussed, and shared in a very personal way. In the present curriculum the

thesis seems to be that most of this is taken care of in the Student-Faculty conferences which guide our personal decisions about these "things that matter." From talks with members of our community I would state that this is simply not true. Our need is greater than most of us are willing to admit. Since most of us students do (or did) not know enough to ask the right questions, and are often hesitant to go to any faculty member about it, we are probably inadequately prepared in this area. That this is in no wise questioning our sincerity in the Christian faith I would make very clear. It is just that the community has a responsibility, as I see it, somehow to be sure that this does not remain a "hit-or-miss" proposition with its members. Both faculty and students must see to it that in our Life Together we learn to live a Life Apart, and that in living apart we in turn grow together. The greatest merit, therefore, of such an informal elective would be the implied affirmation that this is a definite part of our training.

Then I think that one thing we can do in our bull sessions is to eliminate the taboo that sometimes seems to be placed on private prayer techniques. Perhaps we should be less afraid to share intelligently and sympathetically with persons with whom we feel "at-home" some of our own difficulties, insights, and helps in this. Let me point our quickly, however, that this is a far different thing from advocating more "true confessions" at the dinner table after the fashion of some Buchmanites.

Finally, my last suggestion would be that each of us in his own way try to take more seriously the command to perfection. Rightly understood, it makes almost literally "no sense," but it can make a great deal of difference in our lives, all the difference in the world. A nightly period of self-examination, for example, can make

every tomorrow a really new day. Rationally, we cannot understand how it is that as we strive to be like Jesus, to live His life among man, we become more and more like Him. We all know that the perfect, self-denying Love of our Lord is much more than just an ideal standard to be met by a "smile-a-while" or more than a religion of "perfectionism." And we should know, therefore, that our prayer life is far more than a tension between the "ideal-that-we-can-never-reach" and the "actual-facing-of-facts." For, after all, the question is not whether we have the capacity for perfection in us, but whether we are willing to bend our wills to His. It is not whether we can be perfect in His Love, but whether we will try. As T. S. Eliot says, "For us there is only the trying. The rest is not our business." (East Coker in Four Quartets.)

He and His Church have always needed "quietly fanatic devotion." He needs it, and us with it, now. If by hard work we are willing to take up our cross daily, laying it down before Him nightly, and it is no less than that, then we trust He will transform that "perfect nonsense" into "perfect freedom" by His enabling grace. With such trust our striving for a greater love is no longer anxiety in pursuit of an ideal, but daily consecration in living our life solely to the glory of God.

Was Job's Cry Just?

By William O. Jessup

(Revised from a paper written for O.T. 1B, April, 1955, with the historical criticism omitted. It is based on a reading of Job which accepts only chapters 1 to 31 as original omitting the Satan sections in chapter 1 and all of chapter 28.)

When we think of Job, we immediately see a man of sorrows. He is the respected citizen upon whose head has rained catastrophe after catastrophe. He cries out in his suffering with a power and poignancy which unsettles our reluctant minds. Thus many agree that the book is the greatest work ever written expressly on the subject of suffering. That it deals with suffering as its basic problem is usually taken for granted as a premise. But here all agreement ends. There is little certainty and even less concurrence as to just what the book concludes about suffering. Then might this not be a false premise? Is the Book of Job really as expressly directed toward the problem of suffering as it appears to be?

Just what is the nature of the problem as presented in Job? I do not think that the book can accurately be said to deal with the whole problem of suffering. It seems rather to dwell quite specifically with the one most difficult aspect of that problem. I would call its dilemma the problem of the justice of natural catastrophe to the individual. When Second Isaiah looks at suffering, he sees it in terms of a general society which has sinned. He assumes that suffering is directly or indirectly the result of someone's sin or of the general state of sin. He

goes farther and deals with the possible ways in which suffering may be transmuted into good. In doing this Second Isaiah delves deeper into the general problem than Job attemps to. But Job is not concerned so much with suffering per se. This book looks rather into a related but rather specific aspect of the question. Its emphasis is upon the individual. It starts from the seemingly valid assumption that there are those among us who have managed to live a very upright life without much spiritual struggle or pain, persons who seem to deserve no special punishment and may even be morally commendable in every way. He then asks how it is that natural catastrophes come to these people if there is a just and merciful God in control of the world. Where is justice if catastrophes come to these rather than the "evil" people or if they come to both indifferently?

It should be noted that the emphasis is not on any evil that results from the sins of other men or of society. It deals with what an insurance company would list as "acts of God." Lightning destroys the sheep and servants; a wind kills Job's sons and daughters; Job is blighted with an illness the causes of which were not understood except as God's act. Even the calamities which come at the hands of the Sabeans and Chaldeans are not looked on as resulting from any sinful relationship between them and Job or between them and God. It is viewed rather as a mere act of God that they should happen to decide upon Job's possessions to raid. The problem of the book is not really suffering, but "Where is justice when we see seemingly unjust calamity?" This is a perennial question which still plagues our times. I shall discuss some of Job's teachings on it in respect to their more general and current applications.

It is my contention that the teachings of Job are mostly, if not entirely, negative. But this does not mean that they do not have

a strong positive value. Often it is the possibilities which we exclude from the solution to a problem which make the most difference in our attitude toward it.

The first and most obvious teaching of Job is against dogmatism. It is directed against the specific dogmatism of the Deuteronomic code which upholds the justice of God as absolutely clear and almost mechanical. God is assumed to take a stand with man on the basis of "an eye for an eye and a tooth for a tooth." Those who treat God right by keeping this law are rewarded in every way, materially; those who disobey are punished with misfortune. Even today this idea is not dead. Job merely protests that it does not coincide with the facts of experience. But in making this appeal to the complexity and variety of experience, Job is lashing out at all blind dogmatisms and at all the "miserable comforters" of every age. He condemns all ministers and do-gooders who would give solace to the sorrowing by asserting mis-leading half-truths as perfect panaceas. He condemns all who give blind formulas at the expense of experience. Job's own honest reaction to his friends shows us how little this approach really helps the suffering person. But such formulas may do more harm if accepted than rejected. They can set us living on a basis which is half truth and half self-deceit.

Thus Job is against the shallow optimists who say that all calamity turns out for the good in the long run. He scorns those who would tell us that evil or the misery of evil is an illusion in our minds, or that we can heal our ills by thinking them healed. He also rejects those who would tell us that it all could have been avoided by "positive thinking." He seems even to preclude the possibility suggested by the prose ending of the book that this is merely a testing process by which an

inherently just (but rather cruel) God tries our righteousness. He does nothing to suggest that this is due to the presence of a devilish power in the world. All of these approaches, including that of Job's visitors, may have flecks of truth in them, but as complete dogmas they all fall down grievously before Job's unyielding empiricism. That so many of us are even today content to cling to such blind formulas, brings Job's judgment upon us.

But there is another category of negative teaching which is equally important. It consists of the condemnation which Job's outlook places upon those who try to dodge the issue in various ways. Job will not stop his search. He will not yield without satisfaction. He sets his face against those who merely refuse to face the problem. One form that this takes is a superficial agnosticism. Many call the problem hopeless without having made attempts to consider it deeply. This easy agnosticism often hides under the name of faith, but is more akin to sloth. It may well be that we can never "solve" the problem to our complete satisfaction without the exercise of real faith. But Job points out that the faithful man's trust in God's justice and mercy leads him <u>into</u> the quest for understanding rather than away from it.

This leads us to another form of dodging which is one of Job's most difficult points for us to accept. This is Job's implied criticism of those who would find a solution by excluding God, at least partially, from the picture. There are many who would comfort Job by saying that God did not cause, or at least did not directly will Job's misfortunes. They would destroy his faith that God is directly in control of His creation. Job may at times be driven to doubt God's justice, but never does he question that his predicament is God's doing. This directly challenges much modern thinking on the

problem. It asks us how far we dare go in removing the "natural order" from the immediate control and intervention of God without denying one of the basic truths of our Judaeo-Christian tradition. Where can we find a legitimate stopping point on the road which leads from theism to deism? If we insist that God could intervene but that he has good reasons for not doing so, then Job would refer us directly back to the question of God's justice. If God can intrude His immediate will at any time into the order He has established, then why, in the name of justice does He not seem to do it more often?

At this point the dilemma of Job is well fixed. It is hard to see any solution, and though Job has taught us much along the way, I do not think that he gives us any answer. None of our pat formulas give us an answer which does justice to our experience: We are not to give up the struggle in easy defeat. We dare not exclude God from the picture even to a small extent. And still there remains the fact of catastrophes in which we can see no justice. Job is caught in a dilemma which he cannot truthfully solve. Job hangs fast to both his righteousness and the integrity of his right to search. "Far be it from me to say that you are right; till I die I will not put away my integrity from me."(1) The later portions of the book sacrifice either Job's righteousness or his integrity for a solution. That is one main reason why they do not seem authentic. I truly believe that the original author meant to leave us without a positive solution to Job's problem. (2) His purpose was to refute the Deuteronomic theory and stimulate deeper thought on the problem.

(1) 27:5 and all of 27:1-6.
(2) This also leads me to wonder whether all of the supposed skeptical additions are really additions.

If Job cannot solve his problem, what does this mean for us? For me the answer to this question gives the book its deepest significance. I do not believe that we can even approach an answer to Job's problem successfully on Job's terms. Job is baffled and frustrated. So must we be as long as we consider the problem from Job's perspective. This shows me that the problems of disaster and suffering can never be solved solely in terms of divine justice. If the book of Job were of lesser stature, if it had less keen insight, less powerful thought and feeling, less integrity in facing its problem, then we would not be bothered that it fails. But Job expresses the highest moral ideals and some of the most advanced thought and faith in the Old Testament. In many ways it represents the Jewish religion at its height. If it fails, then all that is truly typical of the religion of Israel at its very best proves insufficient. The just, monotheistic, and righteous God who reveals himself to his people in the law and through the prophets is just not quite enough.

We can list several reasons why Job fails. The first is the simple fact that he does see his problem only in terms of justice. He does not look deeply enough into the nature and possible spiritual values that suffering may sometimes have. He does not look into the witness that it can bear or consider it in its social context of sin. Secondly, he does not look beyond this life for any balancing of the scale nor for any eternal significance which a situation may hold. Finally, he still sees God's rewards in largely material terms. He does not see faith itself as the greatest reward nor God's gift of His own Spirit and mission as God's greatest benefit.

All of these omissions of Job may be found in the Old Testament in one place or another. Second Isaiah deals well with at

least two of them.(1) But nowhere does a new outlook on God and the world really become representative which could conceivably be made to account for God's love, God's righteousness, and the fact of material disaster all at once. Job tells me that Judaism must come to a point of failure. A new synthesis of thought, a new Revelation, and a new relationship between God and man must be established before we can really approach a solution to Job's dilemma. There is no answer for Job without Christ, and even then the answer must include a working faith and a willingness to accept the fact that there will always be areas where satisfying truth can only be comprehended in mystery. But in Christ we can find a working solution whereas Job could not possibly find anything but frustration. Thus the Old Testament prepares the way for the New.

(1) Indeed, this suggests that Second Isaiah may have been, at least in some small part of its purpose, an answer to Job.

CURRENT AND PERTINENT

By The Rev. Joseph F. Fletcher

One of my professional chores, from which I benefit enormously, is to make up "abstracts" from various periodicals in the field of depth psychology, pastoral care, family relations, and the like, for the Journal of Pastoral Care. Recently I did one for a paper in the January number of the American Journal of Orthopsychiatry, by Edward J. Shoben, Jr., entitled "Anxiety Versus Immaturity in Neurosis and Its Treatment." Dr. Shoben's paper has a special interest for modern students of the Christian Gospel.

His thesis is that anxiety, not immaturity, is at the core or heart of neurosis. And the core or heart of anxiety is fear that we may lose love (affection, approval, acceptance). The neurotic person is afraid of losing love if he follows certain "unacceptable" impulses he discovers at work in himself, and he therefore "represses" them, but this is managed at the expense of (1) not fully understanding himself ("neurotic stupidity"), and (2) of the discomfort that arises from the tension between tabooed impulses and his inhibitions. As a result of this conflict he experiences dreams, incipient motor responses, proprioceptive stimuli, vague uneasiness without any label for its cause ("dread" or "fear of nothing.").

The diagnosis of neurotic illness is not, however, the point of focus for this brief comment on Dr. Shoben's paper. The point is his strong emphasis on love as the core phenomenon. We here in Cambridge these days, especially in the theological schools, are aware of the interesting seminar at Harvard on Agape - almost a colloquium, since

it includes so many of the professors in various departments, as well as graduate students. And now Professor Sorokin of the Department of Social Relations has at last incorporated his research foundation in "Creative Altruism," an enterprise which seeks scientific evidence that love is a more creative and effective cultural force than competition and conflict.

Now, Dr. Shoben's paper asserts that love is, besides being at the core of anxiety also the core or key to its cure or at least to its treatment. It is, so to speak, not only the highest prize of life but the very means of reaching it! On the therapy side, if not on the side of diagnosis, this is certainly parallel to the radical emphasis on love as a necessary, active and deliberate element of treatment relationship in the work of Dr. John Rosen and the thesis of his much-debated book, Direct Therapy. However, where Rosen throws aside all the cautionary rules of psychotherapy about "transference" and against too much "identification" with the patient, Dr. Shoben is more cautious about it.

The difference between them goes back to their different conceptions of love. Rosen thinks of love in erotic terms, as an affective matter, of feeling or emotion, and with lots of libidinal component. Shoben, on the other hand, urges therapists to love their patients in a different sense entirely. He believes it is the New Testament sense, and I would agree with him. By "love" he means agape, the Gospel's love, which is an attitude rather than an emotion. The "love" of the two great Summary Commandments is not eros or even philia, for the latter, while not sexual or physical in its bond, is certainly emotional and selective-exclusive - a "favored treatment" relationship.

Dr. Shoben's way of putting it is his own. He summarizes the New Testament scho-

lars' findings this way: agapic love, as distinguished from erotic and philic love, is (1) deeply concerned about the other person, (2) quite unretaliatory in dealings with the other person, and (3) scrupulously honest in the relationship. He puts it in such a way as to satisfy both the ethical principle of love in the New Testament and also the canons of objectivity-plus-care in therapy. He says: "These things (the factors of agapic love) do not involve either feelings of affection as ordinarily understood or even a desire for the patient's friendship. Such feelings may be actually anti-therapeutic."

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